

A REVIEW ON APPLICATION OF DASHA PRAKARANAS MENTIONED IN CHARAKA SAMHITA IN THE STUDY OF SHAREERA RACHANA

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ABSTRACT

The knowledge of *Shaareera* is spread all over the *Samhita* and cannot be found in an isolated form like that of the western anatomy & physiology books. In such circumstances, we need a tool which can help us to study the *Shareera Rachana* in its true holistic form. “*Dasha Prakarana*” mentioned in *Charaka Samhita* is one such tool which is applied to gain the knowledge of a *Tantra*. In this article, an attempt is made to implement these *Dasha Prakaranas* to understand the *Shareera Rachana*.

Keywords: *Ayurveda, Tantra, Shareera Rachana, Dasha Prakarana, Tvak.*

INTRODUCTION

In the eyes of most people, anatomy and cadavers are inseparable. The other fascinating part of the anatomy i.e. studies at the levels of cells or sub-cellular or molecular levels are sadly nowhere to be found.

Though we study human anatomy (*Shareera Rachana*) and physiology (*Shareera Kriya*) individually, the fact is that they are inseparable, since function always reflects structure. That is, what a structure can do depends on its specific form. This is called the “Principle of complementarities of structure and function”¹. For example, blood flows in one direction through the heart because the heart has valves that prevent backflow. In Ayurveda, the nomenclature of

some structures itself reminds us of this principle. For example, the word *Amashaya*, meaning an organ which receives *Ama* (undigested) food and *Pakvashaya* which receives *Pakva* (digested) material or the *Mutrashaya* which receives *Mutra* or urine so forth and so on. Perhaps, this is the reason why we find the term *Shaareera* and not *Shareera Rachana* or *Shareera Kriya* in our classics. *Charaka* himself quoted that, *Shareera* is made up of small units called *Paramanu* which are innumerable, minute and beyond sensory perception.²

“*Dasha Prakaranas*” are the tools mentioned in *Charaka Samhita* which can be implemented to understand the concepts mentioned in

Samhithas. should become the best way to study *Shareera Rachana*. The information on concepts of *Shareera Rachana* like, *Srothas*, *Sira*, *Dhamani*, *Marma* and structures like *Tvak* etc. are classified and distributed under these *Dasha Prakaranas* and studied for a comprehensive understanding about *Shareera Rachana* descriptions.

LITERARY REVIEW

In *Charaka Samhita* by following the method advised to study any *Tantra*, i.e. through *Dasha Prakaranas*. *Acharya Charaka* mentions about synonyms of *Tantra* as *Shakha*³ (A school/Sect), *Vidya*⁴(Knowledge/Science), *Sutra*⁵ (Any work/manual consisting of strings or long lines of the aphoristic rules and sentences hanging

together like threads, and hence generally expressed in brief and obscure and sometimes in symbolical language, intelligible only to those who possess the key to its interpretation), *Jnana*⁶ (Cognizance/Knowledge), *Shashtra*⁷ (An order, Command, Rule or Scientific treatise), *Lakshana*⁸ (a distinctive mark/Accurate description) and *Ayurveda*⁹ (Science of health or medicine).

The literal meaning of “*Prakarana*”¹⁰ is a “section”, “discussion”, “expounding” or “subject”. *Acharya Charaka* mentioned *Tantra* as a synonym of *Ayurveda* and these “*Dasha Prakarana*” help in the study of this *Tantra*. These *Dasha Prakaranas* are

Table 1: *Dasha Prakaranas* and their literal meanings

Si. No	PRAKARANA	LITERAL MEANING
1	<i>Shareera</i>	Body ¹¹
2	<i>Vrutti</i>	Revolving / Turning ¹²
3	<i>Hetu</i>	Cause / Object / Motive / Origin ¹³
4	<i>Vyadhi</i>	Sickness / Ailment / Unhealthy ¹⁴
5	<i>Karma</i>	Action / Performance ¹⁵
6	<i>Karya</i>	To be done / To be practised ¹⁶
7	<i>Kaala</i>	Specific point of time ¹⁷
8	<i>Kartru</i>	One who makes or does / An agent ¹⁸
9	<i>Karana</i>	Making / Doing ¹⁹
10	<i>Vidhivinishchaya</i>	Performance /Practice /Decision ²⁰ or Resolution/Ascertainment ²¹

In the context of *Ayurveda*, the *Tantra* is “*Ayurveda*” and *Tantrartha Lakshana* is “the one which teaches about life is *Ayurveda*”. The above *Prakaranas* in the context of *Ayurveda* refers to.

Table 2: Meaning of *Dasha Prakaranas* in the context of study of *Ayurveda*

Si. No	PRAKARANAS	MEANING IN THE CONTEXT OF AYURVEDA
1	<i>Shareera</i>	<i>Pancha mahabhuta samudaya rupa</i> ²²
2	<i>Vrutti</i>	<i>Ahara / Vihara</i> of an Individual ²³
3	<i>Hetu</i>	<i>Vyadhi Hetu (Asatmendriyarthasamyoga, Prajnaparadha, Parinama)</i> ²⁴
4	<i>Vyadhi</i>	<i>Dhatuvaishamyas</i> (Vitiations of bodily tissues) ²⁵
5	<i>Karma</i>	<i>Chikitsa</i> (Treatment) ²⁶
6	<i>Karya</i>	<i>Arogya</i> (Health) ²⁷

7	<i>Kaala</i>	<i>Rutu</i> (Seasons) ²⁸
8	<i>Kartru</i>	<i>Bhishak</i> (Physician) ²⁹
9	<i>Karana</i>	<i>Bheshaja</i> (Medicine / Drugs) ³⁰
10	<i>Vidhi vinishchaya</i>	Substituting disease with Health ³¹

These *Dasha Prakaranas* help to study and understand the *Tantra* i.e. *Ayurveda* comprehensively for the better understanding of human body, seasonal regimens of an individual, factors responsible for the vitiation of bodily tissues, which leads to the formation of disease, and later planning of treatment with the help of a physician, medicines and considering the seasonal factors, with the aim of re-establishing health replacing the ill-health.

The above concept of *Dasha Prakaranas* could be implemented in the study of *Shareera Rachana* for a better and easy apprehension comprehensively.

DISCUSSION

Talking about concepts related to *Shareera Rachana* in particular, they are discrete and scattered in different sections (*Sthaana*) of *Samhita*. These *Dasha Prakaranas* helps to get a better understanding of a concept concerned with *Shareera Rachana* in *Samhita* considering *Shaareera* as an individual *Tantra*, since these *Dasha Prakaranas* help to study a “*Tantra*”.

Shaareera as a Tantra:

All the *Acharyas* have highlighted the importance and necessity of knowledge of *Shareera*.^{32,33,34} A composition which is created to study and understand *Shareera* is called as *Shaareera Sthaana*³⁵. Now considering *Shaareera* as a distinct *Tantra* and applying these *Dasha Prakaranas*, one can easily study the concepts of *Shareera*. These *Dasha Prakaranas* in the context of *Shareera Rachana* could be interpreted as,

Shareera

Chakrapani interprets as “*Panchamahabhuta Samudayatmakam samayogavahi*”. In relation to this *adhikarana*, *Shareera* can be interpreted as “The body/Framework” of the work. Under this *Prakarana* one can compile the terms related with *Shareera Rachana*.

Vrutti

Chakrapani interprets it as “*Karyapaddhati*”. In this *adhikarana*, *Vrutti* can be interpreted as the *Samavayi kaarana* for *Shareera (Sthula Shareera)*. Here, *Vrutti* can be understood as the factors which are present as a prominent cause before production, during sustenance and after the destruction of *Sthula Shareera*.

Hetu

In this *adhikarana*, *hetu* is that cause which is the responsible for the transformation of the *Bhutas* to the *Mahabhutas (Panchamahabhuta Samudayatmakam samayogavahi)*. In the context of *Shaareera*, we can understand the factors responsible for the formation of *Dhatu* or *Anga Pratyangas*.

Vyadhi

Chakrapani interprets as *Dhatu vaishamyata*. In this *adhikarana*, any *Vishamata* from *Prakrutavastha* of *Sthula shareera* can be considered as *Vyadhi*. Here, *Prakruta shareera* is formed by the *samyoga* of *Panchamahabhuta* which are arranged in specific permutations and combinations (*Vyapadeshastu Bhuyasaha*) into different *Dhatu* and *Anga Pratyangas*. Whenever there is any derangement of this permutations and combinations, *Vaishamyata* in these *Dhatu* occurs which itself is *Vyadhi*.

One should have a better understanding of *Prakruti* or *Vikruti* of *Sthula Shareera*. It would involve either *Prakruti sama samaveta* (where the relationship between cause and effect is well defined) or *Vikruti Vishama samaveta* (where the relationship between cause and effect is ill-defined) factors. Hence, one should study the *sthula shareera vikrutis*.

Based on whether the *shareera dhatus* are *Sama* or *Vishama* the *sthula shareera* would be considered as *Swastha* and *Aatura* respectively.

Karma

Chakrapani interprets as *Chikitsa karma*. The *adhikarana* being “*Shareera*” the *karma* necessary for the maintenance of *Swasthya* would be considered under this *prakarana*. Ex. *Garbha vrudhikara bhavas* during conception and gestational period, *Shareera* and *Balavrudhikara bhavas* with the inclusion of *Rasayana prayogas* after birth.

Karya

Chakrapani interprets as *Arogya*. In this *adhikarana*, all the *deerghayu lakshana* which are indicative of *Swasthya/Aarogya* would be considered as *Karya*. Ex. *Deerghayu lakshanas* mentioned in this classic.

Kaala

Chakrapani interprets as *Rutu* and *Kriyakala*. In this *Adhikarana*, with respect to the *Karya*(*Deerghayu lakshana*) the *Kaala* associated with *Ayu maana* like *Balya*, *Youvana* and *Vaardhakya*, the optimum *Kaala* for conception, the time required for *Dhatu parinama kala* etc can be considered.

Kartru

If we consider *Sukhayu* (good life) as *Karya*, then considering *Srushti* as the cause for all living beings, *mula kartru* would be *purusha*. And considering the *sthula shareera*, the *Kartru* would be all the *Janma karanas*. These factors

exist only before the *sthula shareera* coming into the existence. Hence they are the *nimitta karanas*.

Karana

Chakrapani interprets as *Bheshaja*. Literally, *Karana* means *Asadharana Kaarana*, i.e. special cause, instrument or media. *Karya* being, *deerghayu*, where *Ayu* is birth till death, therefore all specific causes for sustenance of *Ayu* would be considered as *Karana*. Ex, *Shareera vrudhikara bhavas* like *Aahara* etc.

Vidhi Vinishchaya

Vidhi refers to procedure or course and *Vinishchaya* refers to the conclusion. Hence, the conclusion with regards to *adhikarana* based on the analysis of the course (linking the above nine *prakaranas* would be done in this *prakarana*).

Here taking the example of *Tvak* to understand this concept one can include various information available for this structural entity into,

Shareera

Tvak is one among the sensory organs like *Akshi*, *Karna*, *Nasika* & *Jihva*.³⁶

Tvak consists of six layers.³⁷

Vrutti

Vayu is the predominant *mahabhuta*³⁸ associated with *Tvak* & is derived from *Pruthvi mahabhuta*.³⁹

Hetu

Tvak is derived from *Matruja bhavas*.⁴⁰

Vyadhi

Tvak is the *adhishtana* for disease like *Kushta roga*⁴¹, *Shotha roga*⁴², *Shonitaja krimi roga*⁴³, *Vruna roga* etc.⁴⁴

Karma

Abhyanga is considered as the best way to protect and maintain the health of *Tvak*.⁴⁵

Karya

The main aim of protecting and maintaining the health of *tvak* is to attain the characteristics mentioned in the *tantra* like firm, extensive and strong in *Deerghayu lakshanas*⁴⁶. People with good *tvak* (*Tvak sara lakshana*) will have signs like lustrous, smooth, gentle, soft, bright, fine, deep, very clear and well disposed and have body hairs having same lustre and brightness of *tvak*.⁴⁷

Kaala

To understand the action of *Kaala* in the context of development of the skin as well as the manifestation of diseases like *Shonitaja krimi kushta* where if untreated the *krimis* will keep on affecting the deeper tissues like *snayu, asthi* etc.⁴⁸

Kartru

The factors responsible for the formation of *tvak* like, *Pruthvi mahabhuta, Matruja bhavas* during the formation of *dhatu*s in *Garbha*, and is formed from the *Prasada bhaga* of *Mamsa dhatu*. *Sneha* part of *Tvak* is derived from *kitta bhaga* of *Majja dhatu*.⁴⁹

Karana

Treatments or medicines which are good to maintain the health and in treatment of *tvak* like, *taila* beneficial for maintaining the firmness of *tvak*, drugs like *Lamajjaka & Usheera*⁵⁰, *Madhura rasa dravyas*⁵¹ and *Shami dhanyavargas* are good for *tvak*.⁵²

Vidhivinishchaya

With above description we can come to a conclusion that,

- *Tvak* is one among the *Panchendriya adhishtanas*.
- *Tvak* is derived from *Matruja bhava*. It is derived from *Pruthvi Mahabhuta*. *Vayu mahabhuta* has a special affinity towards *Tvak*.

- It is also explained as the *upadhatu* of *Mamsa dhatu*. *Sneha* part of *Tvak* is derived from *Majja dhatu*.
- In case of *Deerghayu lakshanas* it is mentioned that the person will be having smooth, unctuous and
- Firm *tvak* spread uniformly over the body.
- *Tvak* is considered as the *Srothomula* of *Mamsavaha srothus*.
- Among *Ashta saaras*, *Tvak sara* is considered as first. *Tvak sara purushas* have qualities like lustrous, smooth, gentle, soft, bright, fine, deep, very clear and well disposed and having body hairs having same lustre and brightness of *tvak*.
- While mentioning the benefits of *abhyanga*, we come across references regarding *Tvak* which is said to be the first beneficiary as it is the seat of *Vayu* and *abhyanga* provides best qualities for the *Tvak*.
- *Madhura Rasa, Abhyanga, Lamajja and Ushira lepa*, etc are beneficial for *tvak* in alleviating *tvak* disorders and providing relief.
- *Swedana* is said to be beneficial in curing many disorders related with *tvak*. *Nadisweda* is the best mode of *swedana* for the *Tvak*.
- *Tvak* is found in the context of disorders like *Jwara, Atikarshnyatva, Kamala, Pandu, Kushtha, Raktapitta, Unmada, Apasmara*, in some *arishta lakshanas, Shotha, Udara, Arshas, Pandu, Visha chikitsa* and in some of *Vatavyadhis*. It is *adhishtana* for diseases like *Kushta, Shotha, Shonitaja Krimi* etc.

CONCLUSION

Dashaprakarana is a unique concept or a tool mentioned in *Charaka Samhita* which can be

utilised for the study of *Tantra*. In *Ayurveda Tantra*, knowledge of *Shaareera* is essential and without proper knowledge of which can lead to failure in the treatment. Considering *Shaareera* as a separate *tantra*, these *Dashaprakaranas* can be employed effectively to understand the concepts of *Shaareera* comprehensively.

Anatomy & Physiology of western science can seldom be unexciting and tedious. On the contrary in *Ayurveda*, *Shaareera* is more lively and exciting. The concepts of *Shaareera* can be understood by classifying them into each of the categories mentioned in *Dashaprakaranas*. Unlike in the western science, where we have the knowledge of Anatomy and Physiology is presented as the self contained, free-standing components, the best way to study concepts of *Shareera* is by distributing them into these ten *prakaranas* and understands them holistically.

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